

A SECOND  
**DEFENCE**  
OF  
**King Charles I.**

BY  
Way of Reply to an *Infamous Libel*,  
CALLED,  
**LUDLOW'S LETTER**  
to *Dr. Hollingworth.*

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*Let the lying lips be put to silence, which cruelly, disdainfully,  
and despitefully speak against the righteous. Plal. 31.*

*As free, and not using your liberty for a cloak of maliciousness,  
1 Pet. 2.*

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*Supl.*

A SECOND

DEPT. OF THE INTERIOR

LAND OFFICE

TO

THE SECRETARY OF THE INTERIOR

WASHINGTON

DECEMBER 10, 1901

TO THE HONORABLE

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TO THE

Most Reverend, and Right Reverend Fathers in GOD, the Lords Archbishops, and Bishops of the Provinces of *Canterbury* and *York*; to the Nobility, Gentry, Clergy, and Commons of *England*, who have any Honour for the Pious Memory of King *CHARLES the First*.

My Lords and Gentlemen, &c.

**T**HE Dutiful and Devoted Children of the Church of England, having in the late Reign with so much Zeal and Courage, as well as with such variety of Learning defended the Doctrines and Reasons of the Reformation, against all the Accusations of her Romish Adversaries, and some of them also exposing themselves to great Dangers, rather than truckle to Will and Power, against the Laws and Liberties of their Country, did, together with many others, think, when their Present Majesties came to the Throne, that great Numbers of those who had sucked in Prejudices against the Church, by reason of their Education, would either have come into her Communion, as now being convinced the Clamours against her were false, or else at least would have treated her and her Members with a greater Civility and Respect,

## The Epistle Dedicatory.

*then through their false Conceits of Things, they did before ; but we quickly found ourselves mistaken, and that the Æthiopian could not change his Skin, nor the Leopard his Spots ; for presently hoping they had an opportunity to play over their Old Game again, out comes two Books, the one against Diocesan Episcopacy, and the other against Liturgies (two things they themselves knew the most moderate amongst us, that are honest, will not part withal) these Books were carried up and down in Triumph, and the poor Church of England had met with a Blow that not only stunn'd her, but quite knocked her on the Head ; but in a convenient time they had their just Doom, and were, I may with great Truth say, unanswerably answered, the one by Dr. Comber, the present Dean of Durham ; the other by the late Dr. Maurice, Professor of the Chair at Oxford.*

*After this, that the State might have a taste of their Civility and Breeding, as well as the Church, a leud Pamphlet against King Charles the First was sent out into the World, under the Name of Ludlow, whom an Act of Parliament calls one of the most detestable Traytors that ever was, and this dedicated to Sir E. S. Kt. which Libel was spread abroad, and cried up with all the Zeal imaginable, and according as it was designed, it had its effects, and the Party who have left the Communion of our Church, in all Places and Companies, opened their wide Mouths against the Name and Memory of that excellent Prince ; upon hearing of which, both in my own private and accidental Conversation, and from many of my Friends, whose Reports I durst credit, I having by Reading the Actions and Sufferings of that King, received other Impressions of him, was resolved, if no better Pen prevented me,*



## The Epistle Dedicatory.

to vindicate that Great Man ; and accordingly, the latter end of the last Tear, put out a little Book in the Defence of that Prince, having nothing more in my eye, then by so doing, to preserve the Honour and Safety of the Present Government in Church and State ; which Book no sooner was spread, but I was loaden with a thousand Reproaches, which, I thank God, I was the less affected withal, because of the Cause I was engaged in ; and withal, because I had provided myself against them, and within three Months after, as if Hell had broke loose, out comes a Letter under the same Name of the Traytor Ludlow, directed to myself, and as pretended, occasioned by my honest Defence ; which Letter, when I seriously read over, I could not contain myself from wonder and amazements ; yea, I found myself in various Passions, to wit, of Anger and Grief, I, of Joy too, not I assure you for the sin of the Book, for that I abhor ; but that by the Book, the Government might see the Spirit of the Party, and how far to trust, and when to suspect them.

Now, My Lords and Gentlemen, &c. you would admire to hear, how this Libel was brought up, lent from one hand to another, with the Character of a delicate and unanswerable Book ; and the well-meaning Author of King Charles's Defence, was a Knave and a Fool, and utterly lost as to his Credit and Interest in the New and True Friends of King William and Queen Mary, and the Good Old Cause was now revived, and upon its Legs again, and glorious Days are coming, and all by Virtue of the Influence of this Letter from Ludlow. Well, in a few days I set myself to a more close Consideration of the Book, and presently found the Author an Imposer upon his Reader, and that he had belyed King Charles in plain Matters of Fact ;

## The Epistle Dedicatory.

*Faſt ; upon which I was reſolved to expoſe him , and in a convenient time, by a cloſe application, I drew up this Reply, which I now preſent to you, hoping thereby to have done ſomething to prevent the ſpreading of this vile Man's Poiſon.*

*And now, my Lords and Gentlemen, &c. give me leave to be ſo plain as to tell you, That if this Spirit be not diſcouraged, but once again get within the Walls of St. Stephen's Chappel, back'd and aſſiſted with Power, it will, my Lords Spiritual, Vote you preſently out of the Houſe of Peers, and ſoon after out of your Biſhopricks, and afterwards will vindicate its barbarous uſage of you, by declaring you the Catterpillars of the Earth, and the Locuſts that aſcend out of the bottomleſſ Pit. And for you, my Lords Temporal, Gentry, Clergy, and honeſt Commoners, it will, after it has branded you with the Names of Malignants, Popiſh Counſellors, and Adherents to the Intereſt of the Beaſt ; this Spirit, I ſay, when in the Chair, will force you to Compoſitions, Sequeſtrations, Decimations, Banishment, Impriſonment, and ſome of you to a Scaffold at Tower-hill, or the Palace-yard ; and therefore I cannot but upon this Account open my whole Heart to you, and tell you, (and I care not what Cenſures I undergo for it) that next to the Eternal Laws of Nature, and the Reaſonableneſſ and Excellency of the Chriſtian Religion, founded in, and purchaſed by the Blood of Chriſt, God Man. I think we ought to be zealous in the Defence of this Great King, upon whoſe Reputation, or Diſhonour, and the Principles that maintain the one, or thoſe that propagate the other, depend the Being, and Well-being of our preſent Church and State, and conſequently of the Life and Preſervation of our preſent King*  
and

## The Epistle Dedicatory.

*and Queen, together with all their Successors in the English Throne; and this I say upon the greatest deliberation of Mind, without passion or prejudice to any Party of Men whatsoever; and upon this score have I taken upon me the Defence of this Great Man, not in the least wishing ill to, or desiring the Oppression of any sort of Men, who will live quietly and peaceably under Their Majesties happy Government, nor any ways envying their Liberty of Conscience, as long as they make a modest and thankful use of it.*

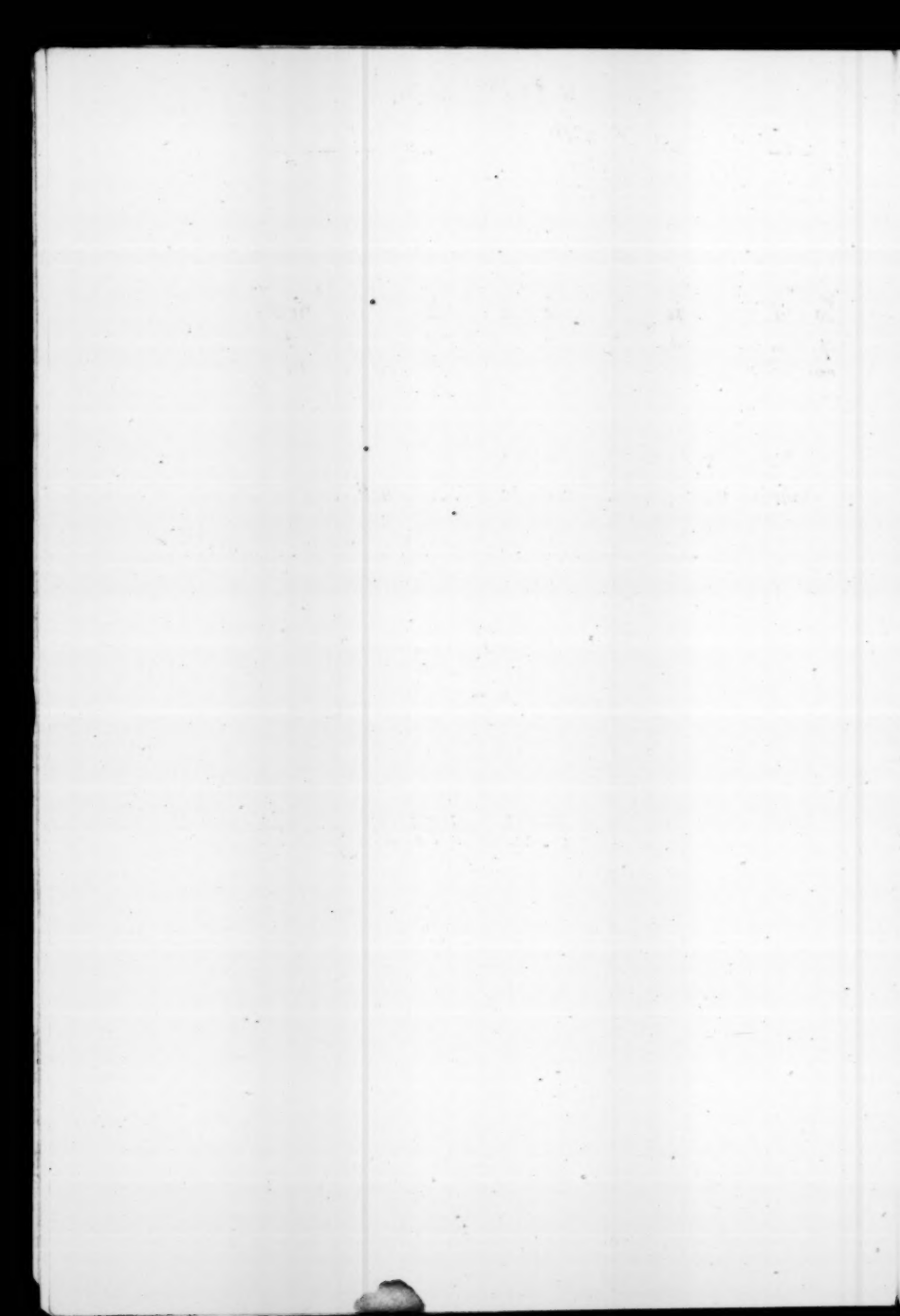
My Lords and Gentlemen,

*Desiring your candid Thoughts of this honest and well-designed Undertaking, I take my leave of you, by subscribing myself,*

Your humble Servant, and

Faithful Country-man,

*Richard Hollingworth.*



A  
**R E P L Y**  
 TO THE  
**Authoꝝ of a Letter,**

CALLLED,

*A L E T T E R from Ludlow  
 to Dr. Hollingworth, &c.*

S I R,

**I** Have met with your Book, without the Civility of your sending me one ; but I quickly found reason not to wonder at that : for upon reading you over, I found Civility none of your Talent ; and tho' I am so far from being in the least concerned at your ungentele Behaviour, and unhandsome Usage of myself, that I think it really an Honour to be reflected on by a Person of your Principles, and should have the worse Opinion of myself, if I had the good word either of you, or those of your Party : yet, *Sir*, when I read over your barbarous dealing with that ex-

B

cellent

cellent Prince, King *Charles I.* your dirty and Tinker-like Names by which you call him, and those many undeserved Indignities you load his Sacred Memory withal, truly, *Sir*, it makes my Heart ake, and my Flesh tremble, to think at this time of the Day, and under such a Government, there should be found so bold, so impudent, and so unmannerly a Person in the Kingdom, that dares belch forth such leud, such dishonourable and false Things, against one who was the Lord's Anointed, and your own lawful and undoubted Sovereign.

What, *Sir*, do not you know, that the greatest part of the Nobility, Gentry, and Commons of *England*, do to this very Day continue and preserve a great Veneration for the Name and Memory of King *Charles* the First? Have you forgot when the Nation was restored to its Rights and Laws, not over-awed by an Insolent and Threatning Army, that they chose a Representative that presently expressed the Sence of the Nation, as to that Prince, and condemned by an Act of State, all those who had any hand in his Murther, and appointed a Day (which you, like yourself, scornfully call a Madding-day) for ever to bewail the Sin, and thereby to prevent those Judgments, which they thought, that Horrid Act might be justly attended withal? Cannot you further remember, or have you not heard, that Their present Majesties had two Sermons preached before them, the last Thirtieth of *January*, that both They, and the rest that heard them, might the better be engaged to renew their just Sence of, as well as deep Sorrow for the detestable Fact? And, *Sir*, did not the Lords and Commons appoint two Preachers, to help their sorrowful Meditations that Day; the one, the Right Reverend Bishop *Kidder*; and the other, the Reverend

Reverend Dr. *Sherlock* : And have you not read those Sermons, for which the two Houses thanked them, and ordered them to be Printed for the Good of the Nation, that the Memory of that Great Man might be kept alive, and the Sence of his Horrid Murther preserved in the Breasts of the People? Come, *Sir*, if you have not read them, I will give you an Account of some Passages in them both ; and I beseech you, for your Soul's good, to mind them ; for 'tis pity any one Body in the Kingdom should not know them, that so they may be preserved from the Poyson and Infection of such scurrilous Books as this of yours is.

*Pag. 20* says the good Bishop : " On this Day it was, that our Sovereign, of blessed Memory, fell by the Hands of Violence and Wickedness, then was his Righteous Blood shed ; and tho' we gave no explicit Consent to this barbarous Murther, and perhaps, with the *Jews*, have said, That if we had been in the Days of our Fore-fathers, we would not have been Partakers with them ; yet all this while we may deceive ourselves, and others, if we do not confess this Sin with great humility, and abandon all propensity to so great a Wickedness.

And *Pag. 22.* says this good Man, " We may learn what cause we have to be humbled for our Fathers Sins, and more particularly for the Wickedness committed on this Day ; then was the Nation stained with the Righteous Blood of an innocent and excellent Prince ; that Blood God will require of the principal Criminals and Accessories also of the first Offenders, and their Associates ; and as we would not be charged with it, let us humble ourselves before God, the Stain can be removed no otherways, than by Tears of Repentance, and the Blood of Jesus.

And truly, *Sir*, before I cite the next passage, let me tell you, here is very bad News for you, and all your Adherents, and therefore, instead of vindicating, thorough the hardness of your Hearts, I pray you humble yourselves before God, that so the continuance in this Sin may not be your Ruin.

*Pag. 25.* Speaking further of this Murther, he says thus : " It will admit of no extenuation, it was an Action foul and deformed, barbarous and cruel, without excuse or plea, he must be lost to the Reason of a Man, and the Tendernefs of a Christian, whom it strikes not with Horrour.

*Pag. 26.* " We are all concerned in this Day's Work, to bewail the Wickednefs of Men, and improve the amazing Providence of God.

And once more, " We have since this Fatal Blow was given, suffered severely, and what the *Jews* say of the Calf in the Wilderness, That there is something of it in all their Sufferings, may with as much Truth be said of the barbarous Murther of this Day. Our Sufferings have been the Product of the horrid Sin of this Day, for many of them, they bear the Mark and Signatures of it.

And truly, *Sir*, let me tell you, if the Bishop be in the right, as all good Men conclude he is, I am sure you are very much in the wrong, and ought to repent and give Glory to God, by confessing your great Fault, in so villanously bespattering such a Man, as this Great and Good King was.

If after this you look into the Sermon preached the same day before the Commons, by that great and well-studied Divine, Dr. *Sherlock*, you will find *pag. 5.* these words :

" The



“ The Sin we this Day lament, I shall make no scruple to call it, what you have this Day, in your Publick Prayers to Almighty God, confessed it to be, the barbarous Murther of an excellent Prince.

And *Pag.* 10. “ If we add to this, the Character of his Person, and those Princely Vertues which adorned his Life, such Vertues as are rarely found in meaner Persons ; nay, which would have adorned even an Hermit's Cell, it still aggravates the Iniquity of his Murther.

And at the bottom of the Page you will find something that truly concerns yourself, and upon that score I have transcribed it.

“ There is a Spirit of Zeal and Faction, the Principles of which, if not restrained, will ruin the best Princes, and overturn the best Government in the World : for they make little difference between Princes, when they can find Pretence and Power.

Now, *Sir*, I say again, have you not read, or at least heard of these two Sermons ? And durst you then venture out into the World, thus armed with hellish Revenge, and black Malice, to stab the Memory of, and murther a-fresh, a Prince, for whom so great, so wise a part of the Nation have so unspeakable, and withal so just a Value and Veneration ? Good God ! when Men are once hardned in Sin, and by living long in it, have contracted Habits and Customs, what bold and impudent things will they not both say and do ! God Almighty open your Eyes, and shew you the Evil of your ways, before it be too late, that so you may not perish in, and by this your great Iniquity.

And

And now, *Sir*, I come to Examine your Letter it self.

The Title-page is, *General Ludlow's Letter to Dr. Hollingsworth.*

Pray, *Sir*, how durst you assume this Name ? for we are not so ignorant who you are, as it may be you think we are. Pray, *Sir*, do not you know, that *Ludlow* (for the Name of General belongs not to him) hath stood condemned for above Thirty Years, as an execrable Traytor, by Act of Parliament ; and that when he had the Confidence to come lately to *London*, the Spirit of the Nation rose so up against him, that the then Parliament addressed to the King, to issue out his Proclamation, in order to apprehend him, that he might suffer that Death his Treason deserved, and the Law had provided ; upon Notice of which, you know he fled. Now certainly, *Sir*, you are a very bold Man, and 'tis pity the Government does not take you at your Word, and hang you up in his stead ; for there is a Debt due from *Ludlow* to the Justice of the Nation : and I know no Man fitter to pay it, than he that is so fond of the Traytor, as to personate him, and in his Name to vindicate those Actions for which he stands condemned.

There is one thing more I cannot but observe in your Title-page, and that is, your Quotation out of one of Bishop *Burnet's* Sermons, and by which you would seem to justify your calling the Thirtieth of *January*, the Madding-day ; the Words are these, which I transcribe on purpose, to let the World see what a Cheat you are willing

willing to put upon your Readers, and thereby suppose them to be the most silly Persons in Nature.

“ I acknowledge it were better, if we could have  
 “ *Job's* Wish, That this Day should perish, and the Sha-  
 “ dow of Death should cover it, that it should not see  
 “ the dawning of the Day, nor should the Light shine  
 “ upon it ; it were better to strike it out of the Calen-  
 “ der, and make our *January* terminate at the 29th,  
 “ and add these remaining Days to *February*.

Now I appeal to any Man of Common Sense and Ingenuity, whether he can wrest these words to your malicious Design, when they appear at first sight only a Rhetorical Flight, whereby that Right Reverend Person would express the detestableness, and horridness of the Fact, which he bewailed that Day, a way that all Orators have given themselves the liberty, to declaim against any thing that was notoriously bad in its Nature and Consequences : and yet so fond are you of these words, in hopes by them to impose upon your credulous Reader, that you repeat them again, *pag.* 9. and still tell me, you hope by them to have offered something to cool my red-hot Zeal for the Observation of that day : Poor Man, how much are you mistaken, when these very Words carry so much in them of the Bishop's abhorrence of the Fact, that if it was possible to raise my Opinion of the necessity of still keeping that Day, they would contribute towards it.

The next thing that offers in your Book, is an Epistle Dedicatory ; and pray let us see who are the Persons that are thought worthy to Patronize this modest and harmless Book, that tells the Truth, the Whole Truth,  
 and

and nothing but the Truth ; sure, either the King and Queen, or else the Lords of the Council, are only fit to have their Names prefix to a Book, that defends the Rights of the Nation, their Laws and Liberties, against the Encroachments and Usurpations of a proud *Nimrod*, and hardened *Pharaoh*, and in plain English, a merciless Tyrant, as you are pleased, in your wonted mannerly way, to stile King *Charles* the First, pag. 68. No, no, *Sir*, your Common-wealths-Men are always for encreasing their Party, and courting the Populace, and therefore this famous Tract must be dedicated, *To all sincere Lovers of Old England, inhabiting in the Parish of St. Buttolphs Aldgate, London* : tho' when we come to examine these Words well, I believe you will find you have mistaken your Men, and will miss of your Aim in this Dedication. If indeed you mean *Old England*, as I am sure you ought to do, and which really I believe, and that upon good grounds, you do not, namely, the Government of *England*, by King, Lords, and Commons, I do then assure you we have (and I thank God for it) abundance of those in *Aldgate Parish*, who scorn to suffer themselves to be put upon by such insinuations as these are ; they love their Country, and its Laws and Liberties, and desire no more to see the Day, wherein Ordinances supersede Acts of Parliament, and Kings forced by Tumults from their Palaces, and Subjects with armed Force assaulting their Natural Prince, and Armies turning their Masters out of Doors, and the Faithful and Loyal Nobility and Gentry thrown by the Hands of Violence, and against all Law, out of House and Home, and many of them seeking their Bread in strange Countries, who desire no more to see the Day when worthy Persons are forced up to *London* to compound for their Estates at *Goldsmiths*, and *Haberdashers*.

*dashers-Halls*, only for doing their Duties, and standing by their Prince, according to the Laws of the Land, and the Oaths they had taken, no more to see the Day wherein their King is Imprisoned, denyed the Comfort of his Servants and Chaplains, and at last murdered by a vile Brood, a Generation of Vipers, who neither fear God nor Man.

*Sir*, If these be the Men you address to, you have lost your Aim, and your Letter will find no Welcome, to my knowledge, in the Parish of *Aldgate*; as for others in my Parish, and I know but few of them, that are Lovers of *Old England* in your Sence; that is, Lovers of *Old England*, as it consists of a very few Lords, and half a House of Commons, in opposition to, and in an actual War with their Lawful Sovereign; or, as it consists of a Rump, made up of Forty eight Persons, assuming the Confidence to stile themselves, *The Commons of England*, and raising Money at Will and Pleasure upon their Fellow-Subjects, contrary to the Fundamental Constitution of the Kingdom, as for such as these, you may take them to yourself, and make much of them; for I assure you, they are in no Credit with us, who are true Lovers of *Old England* indeed.

You begin your Epistle with a prophane Piece of Wit, such as Men of your loose and irreligious Temper are always fond of the Subject of, namely, the Church, and the Clergy; but the best of it is but borrowed: and truly, I being so dull, as you report me to be, shall not undertake to reply to it, for fear I should run into the same wicked folly, both you and the Author of it have always been apt to be guilty of. And besides, *Sir*, your hideous and base Reflections upon King *Charles* the First, have made me too melancholly

to indulge the gayety of my Fancy, if I was naturally given that way : I do not cast my eye upon any part of your Book, without horreur and consternation of Mind, to think, there is yet in the World, a grey haired Man, with one Foot in the Grave, provoking God, by shooting out his bitter and poysonous Arrows into the Sides of a Person whose Memory is so precious to so vast a Number of the devout and serious part of the Nation, and therefore I shall betake myself with all the brevity I can, to consider your various Charges you so impudently draw up against the King and Queens Grandfather, both in your Epistle, and in the Book it self; which is more than I am concerned to do : because I only undertook to defend the last Eight Years of his Life, and acknowledged Mistakes in his Government before, which I proved, he not only offered, but actually rectified, and therefore I thought we ought all to imitate God, who pardons a Sinner, and calls his Errors no more to a remembrance, when he testifies his Repentance by a thorough Reformation. But God, *Sir*, it appears by your Spirit and Actions, is none of your Pattern; but rather then you will not gratifie your Lusts against this Great King, you will look into every part of his Life, and arraign him for every particular Error; nay, will pick up every ill-natured Lye, and false Suggestion, that his sworn Enemies endeavoured to blast his Credit amongst his Subjects withal, and in the mean time not shew so much good Nature, or common Christianity, as to speak of one of his Vertues, tho' so many were conspicuous in him thorough his whole Reign. No, *Sir*, that would not serve your Ends, nor answer the Design of your Party, which the wise Men of the Nation are sufficiently aware of, and, I hope, will take Care to prevent.

In your Epistle, you tell us of a Letter which the Prince wrote to the Pope, which from the beginning to the end favours of Popery ; and you mention four Particulars to prove it.

*First*, You tell us, That he professes nothing could affect him so much, as Alliance with a Prince, that had the same Apprehensions of True Religion with himself : For God's sake, *Sir*, read over the Letter again, and tell me where there is such a word, or any thing like it ; I have the Letter now before me, as it is in *Rushworth*, and I assure you upon reading it again and again, I find nothing like it ; and I hope I am not so dull, but I understand Common Sense, and if it was not for the unmannerliness of the expression, I would, I am justly provoked, to say, *Leave your L---*

*Secondly*, What, *Sir*, You say, That he calls Popery the Catholick, Apostolick, Roman Religion, all others Novelty and Faction ? In what part of the Letter find you this, *Sir* ? I tell you, it is false ; there is not one Syllable of this nature throughout the whole ; and I challenge the whole World of Malice to shew me any thing like it in the Letter. And now again, *Sir*, who ought to leave there L-- ?

*Thirdly*, You say, That he protested, he did not esteem it a matter of greater Honour to be descended from great Princes, than to imitate them in the Zeal of their Piety, who had often exposed their Estates and Lives in the Exaltation of the Holy Cross. And pray, where is the fault in this ; I hope any Man that knows what the Holy Cross means, in its proper sense, which is nothing else but the Christian Religion, purchased upon the Cross, by the Blood of Jesus, will say, that this Protestation is so far from blackning this Great Prince, that it redounds to his Credit and Honour. And truly,



*Sir*, he that considers his Life and Death, will say, He made this good to a tittle; for he lost both, not only for his standing up for the Laws of his Country, but for the Defence of the best constituted Christian Church in the World.

*Fourthly*, You say, That he solemnly engaged to the Pope, to spare nothing in the World, even to the hazarding of his Life and Estate, to settle a thing so pleasing to God, as Unity with *Rome*. Surely, *Sir*, you are past all manner of shame, and a Man would think you was possess'd; for there is not one word of this in the Letter, and none but a Person, who cares not what Falsities he obtrudes upon the World, in order to deceive the silly and credulous part of Mankind, would have so boldly Printed such a notorious Falshood as this is, and who ought to leave his L--, *Sir*. And as for his Reply to the Pope's Nuncio, which you mention after these Falshoods, pray tell me in what Authentick Author, I may find it; for I assure you, you have put so many false things together before, that you have so much lost your Credit with me, that I will believe nothing of your bare assertion; and I do not doubt, but every Body that reads us both, will be of my mind. Come, come, *Sir*, had you done like an honest Man, that was resolv'd to serve Truth, and not a Faction, you would have told the World, that when the Great *Spanish* Favourite, at his first coming to *Madrid*, began to talk of his changing his Religion; he answered, He came for a Wife, and not for a Religion: you would have told us what Mr. *Rushworth* does, pag. 83. That when they us'd so many various Arts to allure him to Popery, that he remained steadfast to his Religion; neither did he express any shew of change; further, you would have



have told what Mr. *Johnson* the *Scotch-man*, in his Latin History of those times, acquaints us withal ; namely, that when the Romish Divines came about him, and pressed him to profess the Romish Religion, and desired that he would hearken to those Reasons they would give him, against those who had disturbed their Ancient Religion, he positively denied it, and let them know, He was so settled in his Religion, that he would not be pluckt from it ; you would have further have told, When they found all their Attempts upon him in vain, they inveighed against *Gondomar*, because he had informed the King and State, that the Prince had a Disposition easie to be wrought upon, to be made a Catholick, *Caba. p. 329.*

But, *Sir*, these are real Truths, and therefore not fit for the Pen of such a designing Demagogue as you are : your business is by degrees to destroy the Monarchy, and hope the wounding of this Great and Good Man's Reputation will contribute toward it, and therefore no wonder we hear of none of his Vertues, and in particular that of his constancy to the Religious Perswasions of his Mind.

It may be now you expect I should give myself the trouble to answer your first Letter ; but I will spare myself the labour, because I understand it is recommended to a better Hand, who understands the Records and Transactions of those times thoroughly, and who I do not doubt in time, will do you and your leud Book Justice ; for so I will still call it, because it was leudly designed, and had as leud an effect : for it was the occasion of most of those unmannerly and undutiful Reflections, that have been lately made against this excellent Prince, both in City and Country ; which indeed was the only thing that provoked me to the Defence of that King,

King; and therefore, *Sir*, you that unprovoked began the Quarrel, and stirred the Coles, are the Makebate, and not I, who honestly defended a wronged and injured Person, which is the Duty of every good Christian Man, and will have the Answer of a good Conscience, let such as you are rage and foam at Mouth never so much at it.

The next thing I shall take Notice of, is the punishment of Doctor *Leighton*, by representing of which in the blackest Colours, you would beget in your Readers bad Thoughts of this excellent Prince, and his Reign.

*Sir*, It may be, I am something of your mind, that he met with hard Fate, and such, as if I had been in the World, and one of his Judges, with my present sense of things, I should not have consented to. But after all this, *Sir*, let me tell you, Dr. *Leighton* was a great Transgressor, and deserved a severe Punishment, if it be true what Mr. *Whitlock* writes, as I do not in the least question but it is: for *Mem. p. 14.* he tells you his Crimes in these words: “Dr. *Leighton*, a Scotch-  
“man, for his Book, entituled, *Sion's Plea*, dedicated  
“to the last Parliament, counselling them to kill all the  
“Bishops, by smiting them under the Fifth Rib; and  
“railing against the Queen, calling her a *Canaanite*,  
“and *Idolatress*, had the Sentence of the Star-Chamber.

Good, *Sir*, must it be Persecution, to call such a foul-mouthed Person to an Account, and to punish him? Why truly then, Laws and Governments are very silly and precarious things, and Men may say and do what they list, (which will certainly make a blessed World) and the King's Reign must be bloody, that secures itself against the Violence and Railing of the worst of Malefactors

ctors. *Sir*, Had any Man said or writ at this rate against your beloved Rump, I know what Fate he must have met withal, and you yourself would have called it Justice, and not Persecution.

And now, *Sir*, before I come to your *Scotch* Affair, a few words with you about *Pryn*, *Bastwick*, and *Burton*, whose Story you recite at large in your Book, and all with a design to blacken this Prince.

*Sir*, I have looked into the Story of these three Men with some care, and here, if you please, I will make you my Confessor : And I must tell you, it is no Credit to you ; for if I was to choose one for Modesty and Honesty, I would as soon pitch upon a Jesuit as your self. I do, upon a full Consideration of the whole, wish from my Heart, that their Punishment had been some other way.

I do not think ( if it be lawful for a private Person, as I am, to pass a Judgment upon the Publick Actions of a then Legal Court ) that the way of punishing those Persons, was not at all politick or prudent ; because not for the Interest, as things then stood, either of the King, or the Church ; it gave too great an occasion for the designing Men of that Age, to open their mouths, and thereby to alienate the Hearts of the Common People from the Government, and consequently prepared them, to joyn with them in any Action of Revenge, when time and opportunity should serve ; and if *Bishop Laud* had kept in his Study at that time, and not appeared at all, either to hear the Tryal, or assist in the Sentence, it had been better both for him, and those Designs of Uniformity he had so much set his Heart upon.

Yet,

Yet, *Sir*, for all that, I do not think these three Men were wholly to be passed by, because of their several Characters and Professions ; or that the Justice of the Nation ought to have been afraid of accounting with such bold Men, as they shewed themselves. Pray, let any Man read over their several Writings, which were the occasion of those severe Censures, and if he be an unprejudiced, and undesigning Person, and yet commend them, I will forfeit a great deal more than I am willing to lose. Certainly, more violent, rude, and unbecoming Reflections were never uttered, such Sarcasms, and Invectives, such bare-faced Abuses, as if they had got a Patent from the Powers below, to speak evil of Dignities.

*Mr. Burton* speaking of the Bishops, instead of Pillars, calls them Catterpillars ; instead of Fathers, Step-Fathers, with abundance of other Aspersions, that truly are not fit to be named.

*Dr. Bastwick* breathes nothing but Fire and Brimstone, and throws down his Thunderbolts upon the Heads of the Bishops, as if he was the great Commander of the Clouds. And I beg the Reader to take a taste of all the rest, from one particular passage which I find in *Mr. Whitlock, Mem. p. 25.* in his Answer to the Information against him, in the Star-Chamber, you have these words : “ That the Prelates are Invaders of  
 “ the King’s Prerogative, Contemners and Despisers of  
 “ the Holy Scripture, Advancers of Popery and Super-  
 “ stition, Idolatry, and Prophaneness ; also, they abuse  
 “ the King’s Authority, to the Oppression of his Loyal  
 “ Subjects, and therein exercise great Cruelty, Tyranny, and Injustice, and in execution of those impious  
 “ Performances, they shew neither Wit, Honesty, nor  
 “ Temperance, nor are they either Servants of God,  
 “ or

“ or the King, but of the Devil, being Enemies to God, “ and of every living thing that is good. Which the said Dr. *Bastwick* is ready to maintain ; and Mr. *Whitlock* adds immediately, to shew the wilfulness of the Man, That none of his Friends could prevail with him to expunge this, and other-like passages, out of his Answer.

Now, *Sir*, pray tell me, who can plead for such a Spirit as this is, or what Government can suffer such Indignities and Provocations as these are.

As for Mr. *Pryn*, he lived to see and rectifie a great many of his Errors, and to be a Thorn in the sides of such Men as you, who had overturned the Government, and violated all the Laws of the Land ; and I wish he had seen them before, that he might have escaped those Punishments, which made such a noise, and turned to so bad an Account in the Kingdom, and therefore I shall say no more upon this matter, but this : That the great mistake the Nation was then in, and many are to this very day, is, that these three Men suffered for pure Religion, for being severe Christians in their Lives and Conversations, and standing up for the Cause of Christ ; whereas it appears throughout the whole Story, it was for Libelling the Government, and putting Indignities and Affronts upon the then Legal Administrators, such as no Government, that values itself, and its Honour, upon the face of the Earth would bear, without just Resentments, and suitable Punishments. Christian Religion teaches Men to be modest and peaceable, and with all patience to suffer for well doing, and to acknowledge God's Justice, when his Rod is laid upon their Backs for evil doing. And so much by way of Answer to that part of your Book, by which you have endeavoured to blacken the good King's Reign, and to

run down the Reputation of Bishop *Laud*, and to express your Indignation against me, for saying other ways he was a good Man ; which I still say, and have a very good Man to back me, namely, Judge *Whitlock*, a Man of a clear Credit, and sound Judgment ; who, as his Son tells us in his *Mem.* said of him, That he had too much fire, but was a just and good Man. And truly, *Sir*, I think it is more like a Christian to speak well of a Christian Bishop, than to call him by such spiteful and reproachful Names, as you have done in your scurrilous Book.

I come now to make some Reflections upon your *Scotch* Story, which you have told with so much Venome and Partiality, that you have every ways acted like your malicious and ungodly self, and shewn you are a Man so resolved for a Party, that rather than not serve it to purpose, you will call Darkness Light, and Light Darkness.

You begin with a Relation of Bishop *Laud's* composing a Common-Prayer-Book for them ; and tell us how the Mutinies and Disturbances in *Scotland* sprung from thence ; which truly I am very sorry for : for I am sure it had been better for them, and the Christian Religion professed amongst them, if they had submitted to the Usage of the Book, and continued it ever since. The Worship of God would have been performed with Order and Decency, and in a way suitable to his Divine Nature and Perfections, and consequently could not have been exposed to the Contempt and Scorn of Men wickedly and atheistically inclined ; nor yet have been nauseous to the soberly, wise, and seriously devout part of that Kingdom, as now it is, by reason of those rude, and undigested Addresses, those extempore and unpremeditated Expostulations with God, those bold  
and

and saucy Applications, that for want of a good Book, or a well framed Form of Prayer of their own beforehand, and committed to Memory, are so commonly made use of in their Pulpits : too many of the Accounts of which, we have lately, since the Great Turn in *Scotland*, received from very good Hands, and undeniable Testimonies.

I, but this bold-face says, This Liturgy was not only composed by Bishop *Laud*, but sent by him to the Pope and Cardinals for their approbation ; and this Story I must not dare to deny : But with your good leave, Mr. *Modesty*, I will venture upon that piece of Confidence, as to tell you, I do not believe it, and that because you assert it ; you, whom I have proved already to falsifie, and misrepresent every thing that you pretend written Authority for : What ! Bishop *Laud* send to the Pope and Cardinals for their Approbation of a Liturgy, almost the same with our own ? Sure, *Sir*, you have forgot the hatred the Popes of *Rome*, as well as the Dissenters, have to our Church Common-Prayer-Book : You have forgot the Bull of the Pope, in the Tenth of Queen *Elizabeth*, which commands all his pretended Catholick Children not to attend upon the Publick Liturgical Devotions of our Church, and that under the severest Censure of the Apostolical Chair, and you have also forgot (but you have always a bad Memory, for any thing that makes either for Monarchy or Episcopacy) that the Papiests upon that Account, and by Virtue of the Authority of that Bull have declined our Publick Service ever since. And therefore 'tis very likely Bishop *Laud* should send a Liturgy to *Rome* for its approbation, which hath so long stood condemned by the highest Authority that presides there.



In short, *Sir*, I cannot but conclude from this Story, that you have got a Secret, or else you would have blushed to have vented such an altogether improbable, and yet so designedly a malicious Tale as this is, and therefore notwithstanding your Marginal Caution, I will say, Leave your fooling, and think not to abuse the good People of *England* with such Insinuations, as will gain a belief from none, but those who are resolved to believe all you boldly assert as Oracle, against the clearest and brightest Reasons to the contrary.

Well, *Sir*, you say it was sent into *Scotland*; pray let me ask you one Question: In whose Name, and by whose Authority was it sent? Was it put upon them by a Rump Parliament, an usurping Protector, or by their lawful and undoubted Sovereign? If by their Sovereign, pray then, *Sir*, why if they did not like it, did they not first submissively petition their lawful King, and let him know, how disgustful the Liturgy was to many of his Subjects in that Kingdom? What must nothing serve these pure and refined Reformers, but Fire presently called from Heaven, must Clubs and Staves, and Old Women's Joynt-stools, decide the Controversie betwixt their Sovereign and them? Must they presently assault one of the Bishops, the Earl of *Traquaire*, the Lord Provost, and Council of the City, and threw down the Lord Treasurer going to the Council, taking from him his Hat, Cloak, and White Staffe by violent Hands? Good God! what dutiful, what harmless, and peaceable Subjects are these? How much do they deserve such an Advocate as our Letter-Writer? And what worst of things will not a Seditious Commonwealth's-man plead for, when he will vindicate such Barbarities as these are. But to go further with you, *Sir*, Must these Men of their own heads, without any Warrant from the Legal Au-



Authority of the Nation, enter into a Covenant without the King ; nay, against his Will and Pleasure ? As they could not but know, and that because they had entered into one with King *James's* Consent, in 1580, to defend the Purity of Religion, and the King's Person and Rights against the Church of *Rome* : What are these two Covenants of one and the same Nature, entred into by one and the same Authority ; a Covenant entred into by King *James's* Consent, under his Hand and Seal, and a Covenant entred into by a Faction against the Consent of King *Charles*, a Covenant to defend themselves and their Religion, against all the Usurpations of *Rome* ; and the other solemnly, nay, rather tumultuously, and riotously taken, against compliance with the Church of *England*, the greatest Bulwark against *Rome*, and all its Encroachments upon the true Government of Christ the Head, which I think the Zeal, Learning, and Divinity of the Members of the Church of *England*, did sufficiently demonstrate the last Reign. Away, *Sir*, with such stuff as this is, and do not fancy the whole Race of Mankind to be so blind, as to be lead into such Ditches, as such blind and malicious Guides as you are endeavour to seduce them.

Come, *Sir*, the Story is too long for my designed brevity in this Answer, and therefore I will give you in short, the Sence and Judgment of Mr. *Whitlock* upon it (an Author, I suppose, none of you will disallow) and then leave it to the Candid Reader, to think whether this *Scotch* Rebellion deserves to be extolled and magnified at that rate you have done it : He tells you, *pag. 26. Memor.* ‘ That the King studying (tho highly offended  
‘ at these Affronts) how to compose the Discontents,  
‘ sends Marquess *Hamilton*, his High Commissioner, for  
‘ settling the Peace, who when he came thither, and asked  
‘ them

‘ them what they expected in satisfaction for their Grievances, they answered, after pretences of Loyalty, as all Rebels ever have done, till they got Power in their hands, that they would sooner renounce their Baptism, than their Covenant (An admirable sign of their knowledge of the difference of Covenants).

And *pag. 27.* he tells you, in the King’s Name the Marquess proposed moderate and healing things (for so I must call them) which he contracted into two Proposals which you may read there, he afterwards upon a further Consultation with the King, to whom he posted, came back with a Declaration of the Kings, wherein he ordered the Service-Book to be nulled, together with the Book of Canons, and the High Commission, with a great many other things mightily gracious and condescending, in particular, a General Assembly to be held at *Glasgow, Nov. the 8th,* and a Parliament at *Edenburgh, May 5th,* wherein all by-gone Offences should be pardoned, and a General Fast indicted. Yet all this would not satisfy these new and blessed Reformers, but as the King grants, so they lay their Heads together, and resolve to make further Demands, and that they may encrease their Party.

*Pag. 28.* we find their Seditious Remonstrances, Declarations, and Pamphlets were dispersed, and their Emisseries and Agents insinuated into the Company of all those who were any ways discontented or galled at the Proceedings of the State of *England.* And withal he tells us particularly, *pag. 29.* That the Gentlemen who were imprisoned for the Loan, or distrained for the Ship-money, or otherwise disobliged, had Applications made to them from the Covenanters, and secretly favoured and assisted their Designs; so did many others, especially those inclined to the Presbyterian Government,

ment, or whom the Publick Proceedings had any ways disgusted. And afterwards, when the King had justly rais'd an Army to suppress these notorious Disorders, yet for all that he consents to a Treaty (such was his inclinations to do good to his undeserving Subjects) and Commissioners are appointed on both sides, and they come to a conclusion, agreeing upon Seven Articles, which the Reader may find *pag.* 29, which were signed by the *Scots* Commissioners, and a present performance on their part promised and expected, though immediately notwithstanding the King, as he tells us, justly performed the Articles on his side, the *Scots* publish a Paper very seditious, and against the Treaty, which (as it deserved) was burnt by the common Hangman, and notwithstanding the first Article agreed upon, was, To Disband the Forces of *Scotland* within Twenty four hours after the first Agreement; yet these perfidious Persons, he tells us, kept part of their Forces in a Body, and all their Officers in Pay, and kept up their Fortifications at *Leith*.

And now let the Reader judge by this, how deserving these Men are of such Commendations, as this pestilent and bold Letter-Writer gives them. And whereas this scandalizing Person has the Confidence to assert, That the King when he came home, burnt by the common Hangman, the Pacification he had made, I must tell him, he talks as he hath done all along throughout his Letter, falsely, and against his own Reading and Knowledge: And for this I appeal to Bishop *Burnet*, in his Memoirs of the two *Hamiltons*, where *pag.* 782. he acquaints us, That the *Scots* published a false and scandalous Paper, entituled, *Some of His Majesties Treaties with his Subjects of Scotland*: so untrue and seditious, that it was burnt by the Hands of the common Hangman

man. And are not you a base Person then, to obtrude such a Lye upon the World as you have done ; but it is no wonder , the Father whose Cause you have served in this rude and seditious Libel is the Father of Lies.

Well, Sir, after various Rudenesses and Assaults of the Peace and Honour of His Majesties Government, the *Scotch* Covenanters sent new Commissioners to the King, who *pag.* 31. had great resort to them, and many secret Councils held with them by the discontented *English*, especially those who favoured Presbytery, and were no Friends to Bishops ; I, and those who inclined to a Republick, had much correspondence with them, and they courted all, and fomented every Discontent, and made large Religious Promises of future happy Days ; and after all, these steady and zealous Enemies to *Rome*, as you esteem them, he tells you, proclaimed their Discontents, and implored Aid from the *French* King, by a Letter under the Hands of many of their principal Actors, which they the less doubted, upon Confidence of Cardinal *Richelieu*, *Con* the Pope's Nuncio ; which I think is much worse than sending a Civil Letter to the Pope, as the King, when Prince of *Wales* did, and which considering in whose Country he was, he could not safely avoid ; and which is more than you can charge the Memory of Bishop *Laud* withal : but you know, *Some Men can better steal a Horse, then others look on :* And it has been the Custom of your Party always to sanctifie the vilest of Actions. Nay, he tells you further, that it was said they were encouraged to take up Arms from this Cardinal *Richelieu*, by his Chaplain *Chamberlaine*, whom he sent to them ; and by a Letter which *Hepburn*, Page to his Eminency, brought to divers, both here and in *Scotland*.

And

And now, *Sir*, I appeal to all the ingenuous and considering, to all the wise and unprejudiced part of this Age, who read over this Story, who were in fault, the King, or the Covenanters? And whether His Majesty had not just reason, after such Discoveries as these were, to clap up some of them in Prison? and whether he had been to blame, if for such traitorous Correspondencies with a Popish Prince, and a Popish Favourite, he had chopt off some of their Heads.

And this is all I think good to say, by way of Answer, to your *Scotch* Affairs; and truly I think it is enough of all reason to convince the World, what Defenders of the Christian Faith, and the Rights and Laws of their Country, these Covenanters were. God bless the Kingdom of *Scotland*, I, and *England* to, from such Reformers as these are; and I hope the greatest part of the People of both Nations will say *Amen* to it, with all readiness and cheerfulness.

And thus, *Sir*, without any Obligations on my side, (for as I told you in my Defence, I only would concern myself with the last Eight Years of King *Charles*) I have run through, and proved your Accusations spiteful and false, which you have so liberally vented to defame this Great and Good Man; and I hope I have given the World a just satisfaction how much you are to be credited as to all the other things you assert; you, I say, who rather than you will not serve your Cause, will offer to the World the greatest Lyes and Untruths in Nature.

I come now, *Sir*, to apply myself, *Sir*, to the Defence of what I have said in my Book, in the behalf of King *Charles*, from your rude Impleadings of them, and

Reflections upon them. And here, *Sir*, I will be plain with you, I am not at leisure to play the Buffoon, by making a Return to your Raillery, and little Witticisms, wherewith you entertain your Reader in the beginning of your Libel; but will follow the Advice of a wiser and honefter Man than either you, or any of your Parry are, or will be, that is King *Solomon*, namely, *Not to answer a fool according to his folly, least I be like unto him.*

You say, That those gracious Acts which I mention, were bought of him: And what then? What hath been more usual ever since Parliaments had a Being in *England*? Pray look into the Statute-Book, and tell me, what gracious Favours can you find bestowed by the several Kings of this Realm upon their People, that those People have not made their Acknowledgments for them, by presenting their Sovereigns with great Sums of Money? And how comes this to be a fault in King *Charles*, more than in all his Predecessors?

But buy these Acts did they? Pray, who had the disposal of the Money? How was it laid out? Was it given to the King to do what he listed withal? No, *Sir*, you know the contrary; and that amongst the rest of the Uses it was put to, you know a great part of it was bestowed upon the *Scots*, for the good Service they did, in rebelling against their King, and putting two Kingdoms into a flame; and they returned home by the Favour of your Friends, loaden with the Nation's Treasure; when, if they had had their deserts, they had gone back with Halters about their Necks, as a sign of what was due to them, for so traiterously invading a Kingdom they had nothing to do withal.

But

But however, to shew he did nothing willingly as to these condescending Acts, you tell us, when he past the Poll-Bill, he demurred to the passing of the Bills for taking away the Star-Chamber, and the High Commission : And what then ? May not King's take time to consider, as well as other Men ? Must they, who considering the Charge God hath entrusted them withal, ought to have better Eyes in their Heads than other Men, must they, I say, only act like Bruits, and do things without previous thoughts, without a *Why*, or *Wherefore* ? Who would sit in a Throne, if the Condition of it must be the divesting himself of the Reason and Consideration of a Rational Creature.

But, *Sir*, I will answer this Aspersion in the King's own Words to the Two Houses, and then leave the Reader to judge, whether you have done fairly, to lessen his Grace upon this Account, his Words are these :

' I must tell you , That I cannot but be very sensible of those Reports of Discontent, that I hear, some have taken, for not giving my Consent on *Saturday* : Methinks, it seems strange, that any one should think, I could pass two Bills of that importance as these were, without taking some fit time to consider of them ; for it is no less than to alter, in a great measure, those Fundamental Laws, Ecclesiastical and Civil, which many of my Predecessors have established.



And truly, I hope, this will satisfie ( tho' not you, and such as you are ) yet any good Man, who is not resolved for a Party, as to this particular Reflection.

Another thing you reflect upon me for, is, saying, That his signing the Bill for taking away my Lord *Strafford's* Life, offered violence to the peace and quiet of his Mind, all the Days of his Life. And here, *Sir*, I cannot but take Notice, how you endeavour to make sport with this good Man's Conscience; but let me tell you, I have always observed, that those Men who make sport with other Mens Consciences, have none of their own; and I am sure you have shewn none throughout this scurrilous Letter, unless Lying and Slandering be the signs of Grace and Good Conscience in a Commonwealth's-man.

Pray, *Sir*, why might not the King scruple this? Do not you know, what unusual Arts and Methods were made use of, before they could agree upon a Bill to take away this Great Man's Life? Do not you know how many of the House of Commons protested against it? how thin the House of Lords was, when it passed there? how the Rabble were brought down to threaten the House, and in a clamorous way ( which you call peaceable ) to cry, *Justice, Justice*; and how they posted up the Names of the Protestors, in order to expose them to the fury and danger of the discontented and designing part of the City? And do not you know after all, they were so little satisfied with the Legality of their Proceedings, that they in the very Bill itself inserted a Clause



Claufe, that this ſhould not be made uſe of as a Precedent for the time to come, and after all this, might not a pious and compaſſionate King ſcruple the ſigning of ſuch a Bill from a very good Conſcience.

Come, *Sir*, to answer this to the full, and vindicate the King's ſcruple, I will here preſent to the World, for their ſatisfaction, the Sence, not of a Houſe of Peers conſiſting of Seventeen or Eighteen Members ; nor of a Houſe of Commons conſiſting of not many above an Hundred, but the Sence of two full Houſes of Lords and Commons, who took off the Attainder of that Noble Earl ; the Words in the Act are theſe :

**W**Hereas *Thomas* late Earl of *Straſford* was Impeached of High-Treaſon, upon pretence of endeavouring to ſubvert the Fundamental Laws, and called to a Publick and Solemn Arraign-ment and Tryal before the Peers in Parliament, where he made a particular Defence to every Article objected againſt him ; inſomuch, that the Turbulent Party then ſeeing no hopes to effect their unjuſt Deſigns by any ordinary way and method of proceedings, did at laſt reſolve to attempt the Deſtruction and Attainder of the ſaid Earl, by an Act of Parliament to be therefore purpoſely made, to condemn  
him

him upon Accumulative Treason, none of the pretended Crimes being Treason apart, and so could not be in the whole, if they had been proved, as they were not ; and also adjudged him guilty of Constructive Treason, that is, of Levying War against the King, though it was only the Commanding an Order of the Council-Board in *Ireland*, to be executed by a Serjeant at Arms, and three or four Soldiers, which was the constant Practice of the Deputies there for along time ; to which end they having first presented a Bill for this intent to the House of Commons, and finding there more opposition than they expected, they caused a multitude of tumultuous Persons to come down to *Westminster*, armed with Swords and Staves, to fill both the Palace-Yards, and all the Approaches to both Houses of Parliament with fury and clamour, and to require Justice, speedy Justice against the Earl of *Strafford* : And having by these, and other undue Practices, obtained that Bill to pass in the House of Commons, they caused the Name of those resolute Gentlemen, who in a Case of innocent Blood had freely discharged their Consciences, being Fifty Nine, to be posted up in several Places about

about the Cities of *London* and *Westminster*, and stiled them *Staffordians*, and *Enemies* to their Country, hoping thereby to deliver them up to the Fury of the People, whom they had endeavoured to incense against them, and then procured the said Bill to be sent up to the House of Peers ; where it having sometime rested under great Deliberation, at last in a time when a great part of the Peers were absent, by reason of the Tumults, and many of those who were present protested against it, the said Bill passed in the House of Peers ; and at length his late Majesty King *Charles* the First of Glorious Memory, granted a Commission for giving his Royal Assent thereunto ; which nevertheless was done by his said Majesty with exceeding great sorrow then, and ever remembered by him with unexpressible Grief of Heart, and out of his Majesty's great Piety, he did publicly express it, when his own Sacred Life was taken away by the most detestable Traytors that ever were.

And

And I hope when this is read and considered, it will sufficiently vindicate the King, and his Conscience, and stop the Mouths of such clamorous and seditious Persons as you are.

You tell us in another place, to lessen the King's Grace in granting the Triennial Act, that it did not extend so far, as by Law the Parliament might have required, there being at that time two Acts of *Edward the Third*, for a Parliament to be holden once a Year. And what then, was it no Act of Grace to grant over and above, that if the King did not call a Parliament within such a time, that then the Lords Lieutenants, the Deputy Lieutenants, and so on, might do it; nay, if they neglected their Duty, it should at last be in the Power of the very Constables to do it.

Pray, *Sir*, do Justice to the King, and let not such an unparalleld Act of Grace and Favour be buried and hid from the People; and therefore I say again, and do you reproach me for it as long as you please. that the granting this Bill, with so many additional Clauses, was certainly a greater Condescension than ever was made by any of his Predecessors.

Another thing you accuse this Good Man for, is his tampering with the Officers of the Army, to curb the Parliament, and to subdue them to his Will; and here you tell a long Story of *Piercy* and *Goring*, &c. such a Story indeed as the Faction was wont to make use of upon all occasions, to amuse and heat the People against their Prince; but the best of it is, there are so many  
in-

incredible things in your Account, that I must tell you it hath not gained upon my Belief at all, and I hope before I have done with it, it will find as great a difficulty to be believed by others. Amongst the rest you tell us that two of the Parties concern'd confess, that all the *French* that were about the Town were to be mounted ( I suppose it was upon Hobby-Horses ) and were to joyn with the Party ; but that which is the Nicker is, That the Clergy would raise a Thousand Horse to assist them, and yet this Conspiracy was under an Oath of Secresie ; and very likely indeed when so many of the Clergy must be acquainted with it, as to raise by their own and their Brethrens Purfes, a thousand Horse. Surely, Sir, you have a mighty Opinion of your self, and fancy the World so very silly as to believe every thing upon your Say so.

Come Sir, give me leave to undeceive the World and to expose your Honesty, your Knavery I mean, by letting them know the King's Account in this Matter whole Words I must tell you, notwithstanding all your barbarous Reproaches, ought to find Credit with the World.

‘ A New Fright was now found to startle the People,  
 ‘ and to bring us into Hatred and Jealousie with  
 ‘ them, the general Rumours of Treasons and Conspi-  
 ‘ racies began to lose Credit with all Men, who began  
 ‘ to consider what *they* felt more than what *others* fear-  
 ‘ ed, and therefore they had now found out a Tre-  
 ‘ son indeed, even ready to be put in Execution upon  
 ‘ the whole Kingdom in the representative Body there-  
 ‘ of ; a Plot to bring up the whole Army out of the  
 ‘ Northern Parts to *London*. A strange Plot indeed,  
 ‘ which considering the Constitution of the Time, no  
 ‘ Man can believe Us guilty of. And though they  
 ‘ made great Use of it for the filling the Minds of  
 ‘ Our People with Fears and Apprehensions, they seem-  
 ‘ ed not then to Charge Us with any Knowledge of, or  
 ‘ Privy to it : What *they* have done since, all the  
 ‘ World knows, notwithstanding Our many Protestati-  
 ‘ ons in that Point ; and We cannot but say that by  
 ‘ those Examinations of Collonel *Goring*, Sir *Jacob Ash-*  
 ‘ *ly*, and Sir *John Conyers*, and Mr. *Piercy*’s Letter,  
 ‘ which is all the Evidence we have seen, and by which  
 ‘ *they* seem principally to be guided, We cannot satisfie  
 ‘ Our own private Conscience that there ever was a  
 ‘ Resolution of bringing up the Army to *London*, and  
 ‘ upon the strictest Examination We can make of that  
 ‘ Business, we can find it to be no other than this,

‘ Obser-

' Observation being made of the great Tumults about  
 ' *Westminster*, which seem'd to threaten the Safety of  
 ' the Members of both Houses, at least of those who  
 ' were not known to agree with the Designs of the  
 ' Faction, We have before spoken of, and the Manner  
 ' of delivering Petitions by Multitudes of People attest-  
 ' ed ( or pretended to be so ) by the Hands of many  
 ' Thousands against the known Laws and the Esta-  
 ' blish'd Government of this Kingdom ( which yet  
 ' seem'd to receive some Countenance, and to carry  
 ' some Authority, as Instances of the Affections of so  
 ' many Persons ) it fell into the Thoughts of some  
 ' Officers of the Army, of known and publick Affe-  
 ' ctions to their Country, that a Petition of a modest  
 ' and a dutiful Nature from the whole Army for com-  
 ' posing and settling all Grievances in the Church and  
 ' State by Law, might, for the Reason of it, prevail  
 ' with the whole House, and coming from such a Bo-  
 ' dy, might confirm those who might be shaken with  
 ' any Fears of Power or Force by the Tumults : And  
 ' with this Proposition We being made acquainted, gave  
 ' Our full Approbation of it, taking great Care that  
 ' no Circumstances in the framing or delivering it  
 ' might be any Blemish to the Matter of it.

' This We call God to witness, as We have done  
 ' before, was all We gave Our Consent to, or which  
 ' We believe was ever intended to be put in Pra-  
 ' ctice ( what Attempts other Men made to seduce  
 ' the Affections of the Army from Us known to ma-  
 ' ny ) if in the Managery of this Debate any rash  
 ' Discourses happened of bringing up the Army, it is  
 ' evident



' evident, whether they were propos'd in earnest or no,  
 ' they were never entertain'd, and the whole Matter  
 ' laid aside above two Months before any Discovery,  
 ' so that the Danger was never prevented by the Pow-  
 ' er or Wisdom of the Parliament. And for the Pe-  
 ' tion it self which hath been so often press'd against  
 ' us, as a special Argument of Our Privy to the  
 ' bringing up of the Army, after We have so fully  
 ' and particularly answer'd every particular Circum-  
 ' stances of that Petition Sign'd with *C. R.* We have  
 ' Publish'd a true Copy of that Petition, that all Our  
 ' good Subjects may see how unjustly We have been  
 ' traduced, and judge when Petitions of all Natures  
 ' were so frequently and so willingly receiv'd, whe-  
 ' ther such a Petition might not with Modesty and  
 ' Duty enough be presented to them.

' And if in truth the Design of bringing up the  
 ' Army when it was first pretended to be discovered  
 ' which was about the middle of *May*, *they would sure-  
 ' ly have thought it necessary to have Disbanded that  
 ' Army, sooner than August.*

' And we are sure Our Innocence in this Matter  
 ' would have soon appear'd if the large time to bring  
 ' the Business to a judicial Trial had been made use of;  
 ' if contrary to all Custom it had not been thought  
 ' fit to Publish Depositions before the Parties con-  
 ' cern'd has been heard to make their Defence, or  
 ' Witnesses cross-examined, tho they attended above  
 ' twelve Months to do it, and if some Men had  
 ' not believ'd, that their general and violent Expres-  
 ' sions affirming this to be a Plot equal to the Gun-  
 Powder

' powder Treason, would sooner be believ'd if it were  
 ' not publickly discuss'd, but left to every Man's  
 ' Fancy to heighten according to his own Inclina-  
 ' tions ; and had not fear'd that if the whole Ex-  
 ' amination taken, (and not such only as they pleas-  
 ' ed to select ) had come to light, it would have ap-  
 ' peared ( by the Examination of Mr *Goring* pur-  
 ' posely suppress'd ) with what Intention that mention  
 ' of bringing up the Army was made, with what  
 ' Earnestness it was oppos'd, and with what Sud-  
 ' denness it was deserted ; and many Extenuations  
 ' of, and many Contradictions to what is now Pub-  
 ' lished, would have appear'd. And this impossible  
 ' Stratagem with which they have so much distur-  
 ' bed Our Subjects and reproached Us could ne-  
 ' ver have been so much made use of.

T O T H E  
*KING's most Excellent MAJESTY,*  
 T H E  
 Lords Spiritual and Temporal,  
 the Knights, Citizens and  
 Burgeſſes, now Aſſembled in  
 the High-Court of Parlia-  
 ment.

*The Humble PETITION of the Officers  
 and Soldiers of the Army,*

*Humbly Sheweth,*

The Armies Peti-  
 tion. *Ibid.* p. 563.

**T**HAT although our Wants have  
 'been very preſſing, and the Bur-  
 'then we are become to thoſe Parts (by Reaſon of  
 ' thoſe wants) very grievous unto us, yet ſo have we  
 ' demeaned our ſelves, that your Majeſties great and  
 ' weighty Affairs in this preſent Parliament have hi-  
 ' therto received no Interruption by any Complaint  
 ' either from us or againſt us, a Temper not uſual  
 ' in Armies (eſpecially in one not only deſtitute of  
 ' Pay, but alſo of Martial Diſcipline, and many of  
 ' its Principal Officers, yet we cannot but attribute it  
 ' to a particular Bleſſing of Almighty God on our  
 ' moſt

' most hearty Affection and Zeal to the Common  
 ' Good in the happy Success of this Parliament, to  
 ' which as we should have been hourly ready to con-  
 ' tribute our dearest Blood, so now that it hath  
 ' pleased God to manifest his Blessing so fully there-  
 ' in, we cannot but acknowledge it with Thankful-  
 ' ness. And we cannot but acknowledge his great  
 ' Mercy in that he hath inclined your Majesties Roy-  
 ' al Heart so to co-operate with the Wisdom of the  
 ' Parliament, as to effect so great and happy a Re-  
 ' formation upon the former Distempers of this  
 ' Church and Commonwealth, as

' First, in your Majesties gracious condescending to  
 ' the many Important Demands of our Neighbours  
 ' of the *Scottish* Nation.

' Secondly, in granting so free a Course of Justice  
 ' against all Delinquents of what Quality soever.

' Thirdly, in removal of all those Grievances  
 ' wherewith the Subjects did conceive either the Li-  
 ' berty of Persons, Propriety of Estates, or Freedom  
 ' of Conscience prejudic'd.

' And Lastly, in the greatest Pledge of Security, that  
 ' ever the Subjects of *England*, receiv'd from their  
 ' Sovereign, the Bill of Triennial Parliaments.

' These things so graciously accorded unto by your  
 ' Majesty without Bargain or Compensation, as they  
 ' are more than Expectation or Hope could extend to:  
 ' So now certainly they are such as all Loyal Hearts  
 ' ought

' ought to acquiesc in with Thankfulness, which we  
 ' do with all Humility, and do at this time, with as  
 ' much Earnestness as any, pray and wish, That the  
 ' Kingdom may be Settled in Peace and Quietness,  
 ' and that all Men may at their own Homes enjoy  
 ' the blessed Fruits of your Wisdom and Justice.

' But may it please your Excellent Majesty and  
 ' this High-Court of Parliament, to give us Leave  
 ' with Grief and Anguish of Heart to Represent to  
 ' You, That we hear there are certain Persons Stir-  
 ' ring and Pragmatical, who instead of rendring Glory to  
 ' God, Thanks to his Majesty, and Acknowledgments  
 ' to the Parliament, remain yet as unsatisfied and muti-  
 ' nous as ever ; who whilst all the rest of the Kingdom  
 ' are arriv'd even beyond their Wishes, are daily forg-  
 ' ing new and unreasonable Demands, who, whilst all  
 ' Men of Reason, Loyalty and Moderation, are think-  
 ' ing how they may provide for your Majesties Ho-  
 ' nour and Plenty in Return of so many Graces to  
 ' the Subject, are still attempting new Diminutions  
 ' of your Majesties just Regalities, which must ever  
 ' be no less dear to all honest Men than their own  
 ' Freedom. In fine, Men of such turbulent Spirits as  
 ' are ready to Sacrifice the Honour and Welfare of  
 ' the whole Kingdom to their private Fancies, (whom  
 ' nothing less than a Subversion of the whole Frame  
 ' of Government can satisfie) far be it from our  
 ' Thoughts, to believe that the Violence and Unrea-  
 ' sonableness of such kind of Persons can have any  
 ' Influence upon the Prudence or Justice of the Parlia-  
 ' ment. But that which begets the Trouble and Dis-  
 ' quiet of our Loyal Hearts at this present is, That  
 ' we

' we hear those ill affected Persons are back'd in their  
 ' Violence by the Multitude and the Power of raising Tu-  
 ' mults, that Thousands flock at their Call and beset the  
 ' Parliament and *White-Hall* it self, not only to the  
 ' Prejudice of that Freedom which is necessary to  
 ' Great Councils and Judicatories, but possibly to  
 ' some Personal Danger of your Majesty and the  
 ' Peers. The vast Consequence of these Persons Ma-  
 ' lignity, and of the Licentiousness of those Multitudes  
 ' which follow them, considered in most deep Care  
 ' and zealous Affection for the Safety of your Sa-  
 ' cred Majesty and the Parliament: Our humble Pe-  
 ' tion is, That in your Wisdoms you would be plea-  
 ' sed to remove such Dangers, by punishing the  
 ' Ringleaders of these Tumults, that your Majesty  
 ' and the Parliament may be secured from such In-  
 ' solencies hereafter. For the suppressing of which,  
 ' in all Humility we offer our selves to wait upon You,  
 ' if You please, hoping we shall appear as confide-  
 ' rable in the way of Defence to our Gracious So-  
 ' vereign, the Parliament, our Religion, and the Esta-  
 ' blish'd Laws of the Kingdom, as what Number so-  
 ' ever shall audaciously presume to violate them. So  
 ' shall we by the Wisdom of your Majesty and the  
 ' Parliament, not only be vindicated from precedent  
 ' Innovations, but be secured from the future that  
 ' are threatned, and likely to produce more dange-  
 ' rous Effects than the former,

*And we shall ever Pray, &c.*

G

And

And this I hope is enough to satisfy the World what a Calumniator our Author is as to this particular.

Another thing you offer to impose upon the World withall, and to vilify this great Prince is, as if he was under no necessity by reason of the Tumults to leave *White-Hall* ; for you tell us they passed in a peaceable way , armed with no other Weapons than Petitions, and therefore they could not justly be called Tumults.

Certainly you are the most partial Man in the World, but I do not wonder at it, 'tis your passionate Affection for the *Good Old Cause* that makes you at every Turn leap over Hedge and Ditch and stick at nothing, tho never so false, if it serve but to recommend your Cause to the heedless and unthinking Vulgar.

What did they pass peaceably when they with Clubs and Staffs in their Hands, cryed out, they would have no Groom-Porters Lodge at *White-Hall*, but would speak with the King himself when they pleased, When they beset the House of Lords Door, and cryed out in a riotous manner, *Justice, Justice*, when they entred the Abby at *Westminster* and broke the Organ, and tore in pieces the Vestments of the Church, when they threw stones at the Bishops, as they were coming to do their Duties at the House of Lords ; when they beset the Bishop of *Durhams* Coach, and in all probability if a Lord of their Party had not  
inter-



interposed between them and their fury, they had murdered him, he telling them he was a good Bishop, and they answering him, *But hang him, he is a Bishop for all that.* These were peaceable Men with a witness, as innocent as wild Boars, and as harmless as Tygers.

The truth of it is, *Sir*, you have been so bold in this assertion, that you have given the Lye to almost all the Historians that have writ the Transactions of those Times, even to your Friend Mr. *Whitlock*, who in his Memorials gives quite another Account of these things; as the Reader may inform himself, if he pleases to consult him. And, *Sir*, to let the World know how false your Relation as to this matter is, I refer them to the Votes of the then Common-Council, *Decemb. 31. 1641.* wherein after they had cleared themselves, that neither the Court, nor any particular Member had any hand in those tumultuous and riotous Proceedings, and that they and every of them did disavow and disclaim the same, they resolve, That this Court, as the Representative Body of the whole City, do promise from henceforth, their best endeavours, to prevent and suppress in time to come, as far as in them lies, all such, or the like tumultuous Assemblies, and all mutinous and rebellious Persons.

Now, *Sir*, had these Men been such peaceable Men, certainly the whole Representative Body of the City would never have dishonoured their Judgments, by laying that to their Fellow-Citizens charge, they were no ways guilty of. But, *Sir*, some body owes you a shame, and therefore helps you to vent such Lies as this is; namely, that the Citizens went in a peaceable manner,

armed with nothing but Petitions. And truly, from such apparent Falshoods as these are, the Reader may better know how to rely upon any thing you assert.

Another Calumny with which you endeavour to reproach the Honour and Memory of this pious Prince is, his unwillingness to issue out his Proclamations against the *Irish* Rebels; and when he did, commanding but forty to be Printed; for which you produce an Order of Secretary *Nicholas* to the Printer. The truth of it is, was this Story true, as you represent it, and was it designed, as you would fain make the World believe it was, it would be an unexcusable fault in the King, and strengthen the suspicion of too many bad Men, as to his consenting to, or at least conniving at that horrid Rebellion; and therefore Good and Great Prince, thou that didst so often bewail this Rebellion, and didst offer to go in Person to suppress it; thou, whose Righteous Soul was vexed and grieved with the thoughts of thy Protestant Subjects Hardships and Sufferings by the hands of those notorious and Blood-thirsty Villains, thou shalt here speak for thy self, and by thy own Pen confute such a Diabolical Reflection as this.

*Husband's Exact. Coll. p. 247.*

‘ **T**O countenance those unhandsome Expressions,  
 ‘ whereby usually they have implied our conni-  
 ‘ vance at, or want of Zeal against the Rebellion of *Ire-*  
 ‘ *land*, so odious to all good Men, they have found a  
 ‘ new way of Exprobration: That the Proclamation a-  
 ‘ gainst those bloody Traytors came not out till the  
 ‘ beginning of *January*, tho’ that Rebellion broke out  
 ‘ in

' in *October*, and then by Special Command from us,  
 ' but forty Copies were appointed to be printed : It's  
 ' well known where we were at that time, when that  
 ' Rebellion brake forth, *viz.* in *Scotland*, that we im-  
 ' mediately from thence recommended the Care of that  
 ' Business to both Houses of Parliament here, after we  
 ' had provided for all fitting Supplies from our Kingdom  
 ' of *Scotland* : That after our Return hither, we ob-  
 ' serv'd all those Forms for that Service, which we were  
 ' advis'd to by our Council of *Ireland*, or both Houses  
 ' of Parliament here : And if no Proclamation issued out  
 ' sooner (of which for the present we are not certain,  
 ' but think, that others were issued out before that time  
 ' by our Directions) it was because the Lords Justices  
 ' of the Kingdom desired them no sooner ; and when  
 ' they did, the Number they desired was but twenty,  
 ' which they advis'd might be sign'd by us : Which we  
 ' for Expedition of the Service, commanded to be print-  
 ' ed (a Circumstance not required by them) thereup-  
 ' on we signed more of them than our Justices desired ;  
 ' all which was very well known to some Members of  
 ' One, or Both Houses of Parliament, who have the  
 ' more to answer, if they forbore to express it at the  
 ' passing of this Declaration ; and if they forbore to ex-  
 ' press it, we have the greater reason to complain, that  
 ' so envious an Aspersion should be cast on us to our  
 ' People, when they knew well how to answer their  
 ' own Objection.

And

And now let the Reader judge, what this piece of Impudence deserves, for laying such a groundless slander at the Door of such a Person as King *Charles* was? I could be very severe upon you for this horrid Lye, and the more, because your Party all over the Town hug this Falshood, and make great use of it to reack their Malice upon the Name and Memory of this blessed Prince and Martyr.

I have but one thing more of this nature to take Notice of, and that is, who were the first Beginners of the War: I know very well, you and your whole Party have always vindicated the Justice of your Proceedings, as if you were necessitated to take up Arms against the King, because he first raised an Army to bring in Arbitrary Power. *Sir*, I have read over the Story as well as you, and according to the best Information I can give myself from the best Authors, the Parliament did really and indeed first draw the Sword, and sound the Trumpet to Battel: Was not mustering the Militia, and seizing of *Hull*, and denying the King Entrance into his own Garrison, and the Command of his own Magazine, entring into a State of Hostility, and bidding Defiance to all just Subjection to their lawful Sovereign? Did not they Vote, before the King levied Men, any otherwise than to have a Guard of Gentlemen about his Person, which any King in the World ought to have, especially in such dangerous Times as those were, *That he intended to wage War against his People?* And afterwards, did not they Vote an Actual War with him? which, I think, implies a necessity, or else it was done without Reason, as *I* am very well satisfied it was. And  
you

you need not have fallen so scurrilously upon me for the mistake of a word, as to give me the Lye (but good Manners I will never expect from a Man of your turbulent Temper and Principles). And whereas the King set up his Standard at *Nottingham* in *August*, did not the Lords and Commons in *June* before, make an Order for bringing in of Money or Plate, to maintain Horses, Horse-men, and Arms, naming a General, and other subordinate Officers ; which, I think, was beginning the War to purpose.

And truly, *Sir*, let me tell you, I will believe that pious Prince, and afterwards patient and courageous Martyr, before Ten thousand such pestilent Persons, as you by this Letter appear, a Person of so venomous a nature, that you turn every thing to Poyson you touch ; which good King tells us, upon their voting his Intentions to enter into a State of War with his Parliament, that he had no more Intentions to do any such thing, than he had to make War with his own Children. And who further, when he came to look Death in the face, with all his Holy, Solemn, and Divine Thoughts about him, which is a time when we are ready, and that upon good grounds, to give Credit to the Assertions of Men who have lived very bad Lives, much more of a Person whose Life in his Retirements had been so much with God ; as we may be satisfied from his heavenly Soliloquies and Meditations : I say, who even then discoursed of this thing, namely, who were the Beginners of the War, at this rate, upon the mournful, and dismal Scaffold.

' I think it is my Duty to God first, and then to my  
 ' Country, to clear myself both as an honest Man, a  
 ' good King, and a good Christian ; I shall begin first  
 ' with my Innocency : All the World knows I did ne-  
 ' ver begin a War with the Two Houses of Parliament ;  
 ' and I call God to witness, unto whom I shall shortly  
 ' give an Account, that I did never intend to encroach  
 ' upon their Priviledges, they began upon me ; it is the  
 ' Militia they began upon : they confessed the Militia  
 ' was mine ; but they thought it fit to have it from me :  
 ' And to be short, if any Body will look to the Date of  
 ' Commissions, of their Commissions and mine, and  
 ' likewise to the Declaration, he will see clearly they  
 ' began these unhappy Troubles, and not I.

And now all you Nations, and Kindreds upon the  
 Earth, I appeal to you all, whether a King just going  
 to appear before the Great God of Heaven and Earth, so  
 prepared, and so assured within himself of an incorru-  
 pible Crown, is not to be believed before such a foul-  
 mouthed, such a scandalous, and leud Miscreant as this  
 Letter-writer is, who values not the Reputation of In-  
 nocence itself, if it stand in the way of his Lusts and  
 Passions, of his Revenge, against Monarchy and Epif-  
 copacy.

And

And thus, *Sir*, I have answered, and I hope to satisfaction, your grand Impeachments and Accusations of this great and excellent Prince.

As for the other things with which you have stufft your Libel ; as, The giving up the City for a Spoil to the Army, &c. (tho' I wonder you missed the blowing up the *Thames* to drown the City) I say, alas, *Sir*, you must not think to catch some Birds, (and there are, thanks be to God, great Numbers of them in the Kingdom) with such Chaff as this is.

And for the several Petitions and Addresses they made to His Majesty, which you quote at large, why all the World knows, that the worst Undertakings have always been covered with the most specious and glittering Pretences ; that is a very bad Cause indeed, that a Man of Wit and Parts, a Man of Interest and Design cannot paint out in seemingly fair and taking colours.

But pray, *Sir*, how comes it to pass, that we hear not one word from you of the King's Answers, and the Noble Defences he made for himself against all those Pretences of Glory and Honour to him, and of Peace and Happiness to the Kingdom.

No, *Sir*, your business was not to do Right to his Memory, but to draw him out in the blackest hue, that so you might serve the future Designs of your Party ; namely, to extirpate Monarchy, and overthrow the Ancient Constitution of the Kingdom. And therefore I desire some good Man would, with the leave

H

of



of him, who has Mr. *Royston's* Right to those famous Works of King *Charles*, print some of those Declarations of his, and especially that large one of *August* 1642, wherein all his Enemies Cheats and Tricks are display'd and discovered to the full : Or else I wish, That every Parish in *England*, at the Publick Charge of the Parish, would buy the whole Book itself, and chain it up in some Publick Place, so that all good Men might have recourse to it, in order to inform their Minds of the true Merits of the Cause, betwixt this great Prince and his Enemies; which if done, I am sure the good People of *England* would quickly be convinced, what little reason there was for a War with so condescending and gracious a Prince, and how little the Nation was beholden to those pretended Patriots who commenced a War which hath proved so destructive and fatal to the Nation, the Effects of which not only we, but our Posterity will feel also, I fear, for many Generations.

And now, *Sir*, I am ready to take my leave of you, but before we part, I must needs reckon with you upon the score of a Reflection you have made upon my self. You are pleas'd to say, You understand before I came to my Dotage, I was a Presbyterian Minister in *Essex*; which Words as often as I have read, in the midst of my Sorrows, for your scurrilous usage of King *Charles* have almost forced me to a smile, and I cannot but believe, that some crafty Knave finding you ready to pick up any Story, whereby you might serve your Cause, had a mind to put a trick upon you, and to expose the Truth of the rest of your Books, by this one so well known a Falshood.

And

And, *Sir*, let me tell you, because since the late Persecution in *Scotland* by that Party of Men, it is a greater Scandal to be called a Presbyterian than it was before, and because I find abundance of Men have run away with such a Belief of me, I will therefore give the World a true Account of myself.

I was betwixt four and five Years of Age when the Covenant was taken, and Twenty one when the King was restored, at which time I was a Student in *Cambridge*, in 62, after I had taken time to consider the Nature and Terms of Conformity, which by my former Education I was wholly a Stranger to; I was Ordained by the Sacred Hands of Bishop *Sanderfou*, in the same Church in which I was baptized, in 63, I was Licensed by the Bishop of *London*, Dr. *Sheldon*, to a Lecture in *London*, upon the Personal Recommendation of the late Arch-bishop of *York*, Dr. *Dolben*, in which City I continued till 71, when I was presented by King *Charles* the Second to the Vicarage of *Westham* in *Essex*, where how I acted like a Presbyterian, let the four Tracts I writ, and all in the Defence of the Church of *England* testifie; from this place I was removed by Letters Pattents under the Broad Seal of *England* from King *Charles* the Second, to the Chaplain-ship of *Aldgate*, which is so called in the Original Deed upon Record in the *Rolls*, and for the Service of which the King has reserved out of the Impropriation an Annual Stipend; where how I have lived, and discharged my Duty in some sort, I leave to the whole Parish to declare.

It is true, *Sir*, I have always been kind to Dissenters, and have conversed with all sorts of Men with an equal Freedom, and when the great Storm Eight and Nine Years ago fell upon the Dissenters in City and Country, I preserved my own Parish from Charge and Trouble, to the great endangering of myself; which many of them have a grateful Sence of to this day, tho' some others have quite forgot it; but that is, because they are too like your dear self: for I never found Gratitude, together with many other necessary Vertues, amongst Men of your Kidney, 'tis no part of your Religion.

And now, *Sir*, what satisfaction will you make me for this scandalous Reflection? Why truly, all I expect is nothing but further Calumnies and Reproaches, Backbiting and Slandering of me; for that is the proper Trade and Employment of Antimonarchical Men; but however, *Sir*, let me beg of you, but to let the Memory of King *Charles the First* alone; and then I will pardon, as well as patiently bear all you can say against me, and the more willingly, because I think it an Honour to be abused by such Persons as you are.

*Sir*, I am just upon concluding, only spare me one word or two more: Whereas you call me in your Epistle, *An hungry Levite*; I would have you know I scorn it, and here tell you, That the Goodness of the Cause I am engaged in, carries me above the hopes of adding to what I have, and above the fears of losing it all: and whereas you say, Mr. *Love* lost his Head upon *Tower-hill*, which you are confident I will never do for any Cause.

*Sir*,

*Sir*, I tell you, that by the Grace and Assistance of God, had I a thousand Lives, I would lose them all at *Tower-hill*, or at another place, which you have so long deserved, before I would either compose or publish such an infamous Libel against the Piety, the Honour, and Memory of King *Charles the First*; a Libel which I cannot think you could have writ, unless you had been acted by Seven Devils worse than yourself; and then I am sure they are Devils indeed.

And so, *Sir*, I take my leave of you, praying the God of Heaven, if he has not given you over for your past Sins and Provocations to a Reprobate Sence, that he would open your Eyes, and soften your Heart, and cause you to see the evil of your ways, that so you may return to him with weeping and fasting, and more particularly, if you live so long, upon the next Thirtieth of *January*: And hoping this Prayer will not be in vain, I subscribe myself,

*Your Soul's Well-wisher,*

**Richard Hollingworth.**

Postscript.

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# Postscript.

READER,

**W**hen thou meetest with any Expressions or Reflections that look too sharp and severe in this Reply, I must beg of thee to consider, who it is I write against, one that has behaved himself thoroughout his whole Libel, rather like a Beast of Prey, or an infernal Fiend, than either a Man or a Christian: And what Man can avoid Indignation, and suitable Resentments, when he accounts with a Monster, who is so lost both to Truth and Good Manners, as to call that Excellent and Pious Prince and Martyr, a proud Nimrod, an hardened Pharaoh, and a merciless Tyrant.

READER,

There is an excellent Book, called, *Vindiciæ Carolinæ*, an Answer to Milton's scurrilous Book against K. Charles, which came out the last Tear, worthy to be in every good and true English-man's hand.

And withal, there is another Book, called, *A Vindication of King Charles*, Printed in 48, by that true and steady Divine Mr. Edward Symmonds, to whom the King committed the Correcting and Publishing his Incomperable Book, which deserves a new Edition, and which,  
if

## POSTSCRIPT.

*if no Man's Property, for there is none mentioned in the Title-page, I will take care to see it Re-printed, in which Book there is an admirable Defence of the King and Queens Letters taken at Naseby, from p. 174, to p. 185, which I will take care, if the Executor of Mr. Roylton, or any other who has the Right to the King's Works, will give me leave to Print some of the King's Declarations, to Print with them. And, Reader, I hope I shall have the Assistance of some better Pens than my own: for this Cause must not be starved; for I am sure upon it depends the Being and Well-being of King and Queen, Church and State, and every thing else that belongs to a true Lover of Old England indeed.*

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F I N I S.